HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

From the Friend of Man.

Duty of Voters.--Remarks of Gerrit Smith,

AT THE ANTI-SLAVERY CONVENTION IN ALBANY, ON THE FOLLOWING RESOLUTION.

Resolved, That the abolitionist who gives his vote to candidates for the state and national legislature, who he had reason to believe will, if elected, exert their official power and influence to uphold slavery, should not be surprised, if so gross an inconsistency bring suspicions on the sincerity of his professions.

GERRIT SMITH said:—A despotic government defrauds its subjects of their fundamental rights. I do not ask that it be virtuously administered, for it can not be. The administration of a radically evil system must, as well as the system itself, be evil. I do not ask, that it be essentially improved, for it can not be. You can no more essentially improve a despotic government than you can slavery. The only remedy, in either case, is total abandonment of the evil.—You can no more essentially improve a despotic government than you can a rum-shop. To improve a rum-shop essentially, the rum must be thrown out of it, and the character and name of the place be thus entirely changed. So also to improve a despotic government essentially, the despotism must be thrown away, and the feature of absolute, unlimited power be blotted out. You may as well talk of improving a spoiled egg, as of essentially improving a despotic government, slavery, or a rum-shop. Essential improvement, in any one of these cases, is impossible. The only remedy, in any one of them, is the total abandonment of the nuisance—the utter casting away of unimprovable and irremediable evil. It may be added, that, wherever you find the despotic principle—whether unlimited, as in Russia, or greatly checked, hedged up, and comparatively harmless, as in England—it merits annihilation, rather than admits of improvement.

Far otherwise is it with a republican government. Montesquieu says: "There is no great share of probity necessary to support a monarchical or despotic government. The force of laws in one and the prince's arm in the other, are sufficient to direct and maintain the whole. But in a popular state (that is, in a republic or democracy) one spring more is necessary, namely, virtue." A republican government is a kind of government, which is capable of being administered virtuously; and it is one which pre-eminently and vitally requires a virtuous administration. A republican government harmonizes with, and is sustained by virtue and morality. It derives its "just powers from the consent of the governed." It recognizes the equality of men in respect to their natural rights, and guaranties those rights in its subjects. It hardly deserves the name of government. It is rather the agent, the voluntarily chosen agent of the people, who are blessed by it. A republican government is the only form of national polity which does not rob men of their natural rights; and hence is it the only one of which the friend of man should approve. As to every other form of national polity, I am as anti-civil government as is my noble friend William Lloyd Garrison;—and I am yet to believe, that he extends his hostility to a republican government, and that he would not rejoice as much as myself, in the realization of its theory. If it be indeed true, that Mr. Garrison is hostile to a republican government, then, in my humble judgment, it must be, that, with all his discrimination, (of which, by the way, he has as large a share as any man) he has mistaken the abuses and perversions of the government, for the government itself. And when we consider how immensely republican government has been abused and perverted in our own country; how that instead of being the friend of the poor against the rapacious, and the shield of the weak against the strong, it has been the engine of fraud and oppression; and that instead of throwing its special protection around the two feeblest elements of our population—our aborigines and our colored brethren—its policy has been to peel and crush and exterminate the one, and to reduce the other, and keep it thus reduced, to mere beasts of burden;—when, I say, we consider this monstrous abuse and misemployment of the powers of our government, it is hardly to be wondered at that Garrison, whose soul is continually exercised in behalf of the wronged and outraged—now melting with pity over their sufferings, and now burning with holy indignation against their oppressors and destroyers—it is hardly to be wondered at, that he should despair of even a republican government, and that he should, in deep disgust, turn his back on all civil government.

We nevertheless stand up for a republican government—for a government, whose foundation and distinctive doctrine is "all men are created equal;" and we maintain, that if this kind of government were administered on the principles of virtue and morality—or, in other words, on its own principles—it would be one of the richest blessings which man is indebted to Divine providence. But here is the point of difficulty, to make the republican government conform to its theory—to its fundamental and distinguishing doctrine, which I have quoted.—Here is the point wherein the demagogue is determined we shall continue to fail. He is determined that our government shall not be administered on its own legitimate, pure principles; for he knows that if it were, his "occupation" would quick be "gone."—The process by which our demagogues prevent the administration of the government on sound moral principles, is one which we are all concerned to know. It consists mainly in inducing the people to vote irrespective of moral considerations. And so great has been the success of its process, that our politics, instead of having, as the nature of our government presupposes, moral principle, are well nigh divorced and entirely separated from this principle.

It is probably not too much to say, that three fourths of even the moral and religious portion of our voters, habitually cast their votes with little or no reference to the claims of morality. I would not be understood as saying that the wicked maxim, "all's fair in politics," is so generally received and acted on—for I have no belief that it is. But I do say, that there is a very general impression, that politics are one thing, and morality another. I do say, that a large proportion of our moral and religious people do not appear to think that moral considerations are any more needed to direct the exercise of the right of suffrage, than they are to determine the mode of threshing grain or chopping wood. Such is the policy, and such the success of demagogues. Indeed, it has come to pass, that one can hardly avow moral reasons for his vote, without rendering himself obnoxious to the clamor, that he is carrying religion into politics and uniting church and state. Hence when a few years ago, thousands of our fellow citizens in this state chose to express, at the ballot-boxes, their virtuous indignation at the outrages on great and sacred human rights in the person of William Morgan, they were charged with being guilty of a perversion of the elective franchise. They were told, that they were at liberty to be moral anti-masons, but not political anti-masons; or in other words, that they might have as much feeling against masonry as they pleased, provided, that they would not indicate it at the polls. Hence, if an attempt be made, through the ballot-boxes, towards repealing the "excise laws"—the laws by which the state licenses and authorizes and encourages one man to poison another; such an attempt is frowned upon as an unreasonable and out-of-place manifestation of virtuous and moral feeling. Hence, too, if one choose to give his vote a bearing against the gigantic sin of American slavery—the sin of which Satan may well be proud—for it is his master-piece—the very perfection of his body and soul-destroying skill—hence, I say, if one choose to give his vote a bearing against this sin, he is not like to hear the last of his abuse of the right of suffrage—of his presumption in bringing his conscience and heart with him to the polls.

As proof of the success of our demagogues in divorcing politics from morality, the people of this nation have recently elected the most notorious and shameless adulterer in it to the second office in their gift. I have no doubt, that amongst those who contributed to the election of Col. Johnson, and with eyes open to his profligacy, there were thousands of men of fair morals. Thousands of such men do also vote to elevate persons who have had a notorious agency in getting up mobs to trample on human and divine laws. Nothing, indeed, is more common than to see worthy members of the church of Christ, in the hands of a dirty demagogue, on the days of election, casting their vote for some drunkard, or mobocrat, or other profligate person, for whom that demagogue may be electioneering. All this comes to pass, not because these church members would be guilty of deliberately violating the principles of morality, but because of the prevailing delusion, that, when men go to vote, they go to do that in which morality has no concern. All this comes to pass because demagogues have succeeded in creating a very general impression, that, to defend or promote moral principles—the principles of truth and righteousness—is not a legitimate object of the exercise of the right of suffrage; and that this right is to be exercised exclusively to uphold or advance a political party, or on the subject of the currency, of rail roads and canals, or on some other subject which has no direct and obvious connexion with the interests of morality.

Here, if I do not greatly misjudge, is a point of extreme peril to our country; and never will there be a rational prospect of her safety, so long as the sentiment prevails, that the voter is not to feel the claims of virtue and morality when he goes to the ballot boxes.

There are amongst abolitionists, as well as amongst others, persons, who, through conscientious scruples, refrain from voting. We do not ask for the violation of these scruples. But we call on such abolitionists as do exercise the right of suffrage, so to exercise it, as not to dishonor and harm their cause. And we do this, not merely because slavery is a political evil, but because it is a moral evil also—because it is a most loathsome and heaven-defying sin. If slavery were a political question only, (though strictly speaking, political questions are moral questions also,) the demagogue himself might not object to its being meddled with at the polls:—but because it is a moral question also, it is, in the language of the Sandwich Islander, *taboo*, and is forbidden a place in the thoughts on the days of election. I was deeply pained to learn, that, in numerous instances, abolitionists were guilty, at the last fall's election in this state, of contributing to vote down their sacred abolition principles. It is on such dereliction of principles as this, on the part of abolitionists, and on the frequent similar dereliction on the part of professing christians, that politicians presume, when they put in nomination for the most responsible elective offices, men who are slaveholders—men who are the apologists of slaveholders—and men who are notoriously profligate and corrupt. Well may these politicians entertain the belief, that abolitionists and church members will show themselves ready to sacrifice their abolition and christian principles, at the call of political party. The verdict of experience, as abundantly as lamentably, justifies this belief. But, let our politicians be assured, that henceforth abolitionists and professing christians will be faithful to their principles, as well at the polls as elsewhere, and pro-slavery, or adulterous, or drunken candidates for responsible elective offices, will be rare. It must be understood, sir, and we must take pains to have it understood, that our abolitionism is of "sterner stuff" than to give place to the claims of political party. The cause for which a man prays and pleads with God, and such is the cause of abolition, should be suffered to take precedence of the comparatively insignificant questions which produce their yearly strife at the polls of election.

It is asked, how it can be known, that the candidates for the national or state legislature are for or against slavery—for or against the doctrine of the equality of the natural rights of colored with those of other men? I answer, let the candidates be interrogated. Do they decline to answer? Then set them down as on the wrong side of the questions propounded to them, and refuse to vote for them. Is it asked whether I am in favor of the practice of questioning legislative candidates? I answer that I am not. I would decidedly prefer that in general, the legislator should enter upon the work of legislation untrammeled by declarations and pledges to his constituents. I would decidedly prefer, that upon all such questions as banks, railroads and canals, he should be left to feel the utmost freedom to modify or change his opinion. But, where the question is one of fundamental bearing, as in the present case,—where it is doubtful whether the candidate be a republican, and do sincerely and practically subscribe to the doctrine that "all men are created equal"—in such instance, the question should be put to him; and if he be not prepared to answer it satisfactorily, then he is not qualified to receive a republican's vote—then he is not entitled to be regarded as a republican. What I have here said shows what, in my humble judgment, constitutes a republican. It is not a political, or religious profession. It is not the name of "Federalist", or "Democrat," nor any other of the numberless appellations of political party. But, it is the honest and practical recognition of the leading doctrine of our glorious declaration of independence, that "all men are created equal." Whoever cordially embraces this doctrine—however false his religion, and though he may dwell amidst aristocracies and despotisms—is a republican. On the other hand, the man who rejects it, and, on the contemptible ground of peculiarity in the color of their skin or texture of their hair, or on any other or more plausible ground, denies to a portion of his brother men the equality of their natural rights with those of other men, such a man, I say, even though he may be adorned with the highest official honors of a republic, and even though he may rank amongst the highest for the purity of his religion and the orthodoxy of his republicanism, is, nevertheless, no republican. Happy, sir, will it be for our country, when this just definition of a republican, viz: "he who practically allows that all men are created equal," shall come to be universally adopted in it.—Then the white man will no longer rob and destroy the poor Indian, because he is an Indian; and then the constitution and the statute book of our state will no longer be stained by those wicked and murderous provisions, which now degrade and crush the unhappy descendents of Africa amongst us, in punishment of their Maker's offence for having given them "a skin not colored like our own."

Let it not be supposed, from what I have said, that I would advise abolitionists to organize a political party. They could take no step that I would more deprecate, than that of resolving themselves into a political party. Not that we have no constitutional right to promote moral and religious objects—to promote the suppression of gambling, of intemperance, of slavery, &c. by political organizations for such specific purposes—for we have this right most clearly. But we are at liberty to decide whether it is expedient to avail ourselves of it; and in the case of abolitionists it certainly is not. There are two objections to the organization of an abolition political party. In the first place such an organization would endanger the purity of our principles, and diminish our just reliance on the efficacy of moral truth. In the second place, we can accomplish the objects which we are seeking to accomplish by political action, more surely and speedily without than with such organization. Were the abolitionists of this state to constitute a distinct political party, it would probably be a minority party. But, by maintaining their present attitude, and holding the balance of power between the two political parties, they can bring these parties to their own terms, and to the support of the cause of impartial and universal liberty, just as the abolitionists in some of the New-England states have already succeeded in doing.

Let me, said Mr. Smith, be distinctly understood, as to my views of the duty of the abolitionist at the polls. Is he a whig?—Then, if the legislative candidate of his own party be pro-slavery, and that of the opposite party anti-slavery, he is unhesitatingly to pass by the former to give his vote to the latter—that is, provided the latter be a man of fair morals: and, on the other hand, the anti-whig voter is to make a similar sacrifice of his political party predilections, and to merge them in the paramount objects of the abolitionist. But, in all this, we do not ask that the Van Buren man become an anti-Van Buren man, nor the anti-Van Buren man a Van Buren man.

Mr. Smith had scarcely taken his seat, before a lawyer in the assembly rose and asked him, what he would do in case both the candidates were pro-slavery men. Mr. Smith promptly replied: "VOTE FOR NEITHER." He then referred to his own practice. At the election last autumn, each political party in his county presented three candidates for the state legislature. But one, of them all, was willing to say, that in case of his election, he would espouse the cause of human rights—and that one, therefore, was the only one of them all, who received his, Mr. Smith's, vote.

From the N. E. Spectator.

Slavery.--The "Golden Rule."

I know a man who now hates slavery with all his heart, that was once a great apologist for the system. He thought it might exist in the millennium, and was quite sure that the bible sanctioned it. I have seen him literally "search the scriptures" for passages that seemed to speak in favor of slavery, and yet this man was a good-hearted, humane, honest man; nay more, he was a CHRISTIAN man—a man of prayer. He was a FATHER. One morning as his little family were convened for prayer, this father opened the bible, where are found these words:—"all things whatsoever ye would that men should do to you, do ye *even so* to them." As God would have it, the words did not leave his lips, before, quick as thought, the poor slave burst upon his mind—the slave, manacled, bruised, bleeding as he is—the slave, despised, insulted and abused—the slave, buried in sorrow and crushed to the earth—this poor, wretched, neglected object looked this humane parent full in the face. The tender-hearted father was overcome. He bowed himself in prayer, and such petitions rarely break from human lips, as did from his. They were petitions of the HEART. That father rose from his knees an enemy to slavery. He has been such ever since. His children also follow in their father's steps. They talk, and act, and write, and pray against slavery; and they do it because they would not be slaves THEMSELVES.

What an admirable precept is the one above alluded to! I do not wonder it is called the "golden rule," for verily it is more precious than fine gold. Slavery must soon wither beneath its burning light; and every sin flee from its searching test.

Parent! would you not have *your child* a slave? Would you not become one YOURSELF? Remember then the demand of the "golden rule." See in every southern slave, *thy child—thyself.*

Brother! would you not trust *your sister* in a southern slave-market? Would you not trust *yourself?* Do you love liberty *better* than bondage? Do THEN remember the "golden rule," and rescue abused, weeping, pining, broken-hearted sisters at the south from chains.

Is liberty good for *me*? Is it good for *thee*? Is it good for our brothers? our sisters? our wives? our children? our kinsmen? our neighbors? Is it the wholesome atmosphere we breathe? without it should we become diseased, degraded, despised? Then it is good for *every* man: I claim it for the *negro*. Say not, he is ignorant of its value. Be sure he can never learn its worth in slavery. Make him *free*, and you shall see him in the full dignity of his nature. Give him liberty, and you shall see him in the full stature of a rational, accountable, immortal being.—Give him liberty, not *civil* merely, but intellectual and moral:

> ——"A liberty musing
> By poets, and by senators unpraised,
> Which monarch cannot grant, nor all the powers
> Of earth and hell confederate take away;—
> A liberty which persecution, fraud,
> Oppression, prisons have no power to bind—
> Which whose tastes, can be enslaved no more."

A man whose praise is in all the churches, was making an attempt to palliate slavery. He quoted with much satisfaction such passages as this: "art thou called, being a servant, care not for it." He seemed indifferent about the bondage of the *body*, and thought our only concern should be for the soul. In the midst of such a plea, so false to humanity, so painful to good feelings, a daughter, this man's favorite child, and truly a lovely girl, happened to pass through the room. She never looked more charming than on that memorable afternoon. I saw the father's eye kindle with fresh affection, as it fell upon the fair form of his earthly idol. It was the very moment to move his soul. I was bold to seize it. 'Sir,' —said I to the venerable man, as his daughter passed out of the room—'*how would you feel, if that DAUGHTER were in SLAVERY?*' The OLD MAN WEPT!

E. H. S.

From the Pennsylvania Freeman.

The Contrast.

Under this head, the Colonization Herald of this city, asks and answers two very important questions, viz: 1st. "What has Colonization done?"—and 2d. "What has Abolition done?"

The writer of the article in the Herald is evidently a modest man, as indeed he should be, when advocating such an unpretending and modest association as the American Colonization Society; and has in consequence left much untold. A long chapter might be added, not only of what the society *has* done, but also of what it has *not* done.

The writer has omitted to mention:—

1. That it has broken up certain dangerous schools where colored children were instructed in the mysteries of "reading, writing and arithmetic," in Connecticut and New-Hampshire.

2. That it has denied the facts and rights of its agents, and the pages of its reports and periodicals, to attacks upon the "fanatical" abolitionists, and arguments against abolition, and apologies for the "domestic institutions" of the South.

3. That it has encouraged Judge Lynch in his summary decisions against the disturbers of those institutions.

4. That it has succeeded in bringing upon itself the utter abhorrence of the entire colored population of the free states.

5. That it has also succeeded, in some cases, and especially in Maryland and Virginia, in making a portion of the free people of color willing to go to Africa just as the Moors of Spain, under the influence of that grand engine of colonization the Holy Inquisition, were made willing to emigrate to the same continent.

We might go on to enumerate still more of the doings of the society equally creditable to its benevolence and patriotism, but we forbear. It might, however, be well to glance at some things which it has *not* done.

1. It has not been guilty of petitioning Congress for the abolition of slavery in the district of Columbia, and has never had the folly to trouble itself about the *domestic* slave trade, especially as its first president was a slave dealer.

2. It has not remonstrated against the gag resolutions of Pinckney and Patton.

3. Although its officers in slave states have been and still are the owners of a large number of slaves, yet they have never been guilty of the sin of emancipating any.

4. It has had nothing to do with opposing the annexation of Texas to this Union.

So much for the positive and negative merits of colonization. What has ABOLITION done?

Here again the writer has neglected to mention certain important facts:

1. It has emancipated the slaves of the South American republics, of the British West Indies, and of half the states of this confederacy.

2. It is moving France to the speedy emancipation of her colonial bondmen.

3. *It has secured the right of trial by jury to the colored man in Massachusetts and Vermont.*

4. It has reached the consciences of slaveholders in Kentucky, and stimulated them to call a convention for amending the state constitution, in order to effect emancipation.

5. *It has aroused the free states against the threatened annexation of Texas.*

6. It has secured the confidence and love of the free people of color; and exerted a salutary and elevating influence upon them.

7. It has opened schools for the instruction of colored youth—and petitioned the state legislatures for the repeal of all laws making a distinction between citizens on account of color.

8. It has broken up the apathy of the nation on the subject of slavery;—and promoted a full and fearless exposition of the wrongs of the slave, and of his rights as a man.

What it has *not* done.

1. It has not relied for success upon a vile and sinful prejudice.

2. It has not, under the garb of christian benevolence, undertaken to banish an unoffending portion of our citizens to a land of darkness and heathenism.

3. It has not apologized for crime—or invented excuses for slavery.

4. It has not secured the favor and patronage of oppressors, and none of its officers or members traffic in human flesh.

5. It has not held one language to the South and another to the North.

6. It has not brought upon itself the poor man's curse, nor the reproaches of the suffering, by persevering in a scheme of *expatriation*, against which its intended victims have, from the beginning, protested in the language of agony and horror,—as a cruelty too grievous to be borne.

Did time and space permit we might pursue "the contrast" still farther.

Pray for the Enslaved.

The Manual of Prayer contains the following for the slaves:

SLAVERY.

God of truth and love, direct aright the feelings and judgments of men in relation to slavery. May they learn that it is a sin against the laws of God and the rights of man, which must, if not forsaken, avert thy blessed favor, and bring down thy sore displeasure. Thou hast said that love is the fulfilling of the law; and that whatsoever we would that men should do to us, we must do even so unto them. Thou hast told us that the cries of them that reap without hire, enter into thine ears; and thou hast denounced heavy wo against him that buildeth his house by unrighteousness, and his chambers by wrong—that useth his neighbor's service without wages, and giveth him not for his work. How long, O Lord shall the selfishness of man appropriate to itself the time and the toil of the weak and needy, and degrade the immortal mind with ignorance and sin? Lord, let our land soon cease to be an astonishment and a reproach among the nations of the earth. May we cease to do evil, and learn to do well. Show us that righteousness exalteth a nation; but that sin is a reproach to any people.

Shepherd of Israel, take away the guilt of thy people in this matter, whether it be incurred by silence, approval, or fellowship. Bring them out from unrighteousness, that they may be separate, and touch not the unclean thing. Teach them that the righteous considereth the cause of the poor. Enable them to discern the signs of the times, and to adopt such measures as heavenly wisdom will own and bless. Make them realize that all men have one Father, and that they are verily guilty concerning their

brother. May they remember them that are in bonds, as bound with them. May they open their mouth for the dumb, and plead the cause of the poor and needy.—O God of Zion, do thou take up the stumbling block out of their way. Let them have no fellowship with the unfruitful works of darkness, but rather reprove them. Yea, thou hast said that open rebuke is better than secret love; and that faithful are the wounds of a friend. May they in meekness, instruct those that oppose themselves, and yet be faithful witnesses—that my word and spirit not; and who will shew the transgressions. Grant them in this warfare, the effectual fervent prayer of the righteous, which availeth much; and make them abundant instruments in advancing the cause of freedom, and saving those that are ready to perish.

Lord, look in mercy on the oppressor. Preserve him, I pray thee, from the vengeance of the oppressed. Touch his soul with a sense of his wrong, and of its danger. Show him that thou hast made of one blood all nations of men to dwell on all the face of the earth. May he remember that he who oppresseth the poor, reproacheth his Maker. May he break off his sins, by righteousness; and his iniquities by showing mercy. O suffer him not to continue to take away the key of knowledge and to sit over to vicious ignorance, the souls that God has made for the light of heaven. Let him not look on his own things only, but also on the things of others. Teach him that it is safe to do right; for is not the work of righteousness peace: and the effect of righteousness, quietness and assurance forever? Lead them to trust in the Lord, and do good; so shall he dwell in the land, and, verily, he shall be fed!

O thou that executest righteousness and judgment for the oppressed, wilt thou not proclaim liberty throughout all the land, to all the inhabitants thereof? Give the down-trodden rest from their sorrow, and their fear, and their hard bondage, wherein they are made to serve. Teach deliverence to the captives, and the opening of the prison doors to them that are bound. But, O let it be a bloodless deliverance; and let the captive come forth by the will of the master; that God may be glorified as much in the repentance of the one, as in the liberty of the other. And when thou settest the slave free from the oppression of man, deliver him from the bondage of sin. Give him the liberty of the sons of God. Make him thy servant that his fruit may be holiness, and the end everlasting life.

From the Friend of Man.

Cheering Letter from Canada.

Brantford, U. C. Jan. 27, 1838.

Mr. Editor,—You learned by the communication of D. Wilson, that I had commenced an "*select, gratuitous*" school for the colored and white in this place. It will doubtless be interesting to you and the friends of the colored people generally, to know the flourishing condition in which the school is at present. The school has been in progress ten weeks. The whole number of scholars is over 50; the average number about 35. They are about half of them colored and about half white. At first I was not pleased with the idea of admitting whites, but now I approve it well. I have not been able to discover the least particle of prejudice in the school. As far as I am concerned, the color of the skin does not occur to me in school, any more than the color of the hair or eyes. As to intellect, I discover *no difference*. I am more and more convinced that *intellect* "dwells in white and black the same."—That prejudice which endeavors to reduce a man to a level with the brute, seems more and more despicable to me, and more and more sinful in the sight of God. I *see* no difference; I *know* no difference. Although prejudice dares not show its head in school, it is by no means extinct. Even some who think themselves called of God to stand between the living and the dead, consider me as an impostor, and doing much hurt among the colored people, by teaching them the nefarious doctrine that God is no respecter of persons, and that we ought to be like him.

The prejudice which exists here is almost entirely on the part of those who have come from the states. I am more convinced that prejudice arises not so much from the color of the individuals, as from the station in life which they have occupied.

About one year ago, their children being excluded from the schools in this place, the colored people, with a zeal and energize much to their praise, established a school of their own. Now they have, by all means the largest and most flourishing school in the place, and those who have heretofore looked down with scorn and contempt upon the colored people, are now willing to *look up* and *ask permission* to have their children admitted into their school. I am satisfied that when the colored man will rise above and trample under his feet that prejudice which is now crushing him, and occupy elevated stations in life, it will no longer dare to show its deformed head. It is almost astonishing to see the advancement which the colored people have made in this place for the last two years. Two years ago they were despised, divided among themselves and scattered like sheep upon the mountains. They were deprived of the privilege of educating their children. Now, as I have already said, they have a most flourishing school of their own, with some prospect of its continuing the year round. They have now a most flourishing sabbath school, numbering, on an average, about 40 scholars. This is also on the amalgamation plan. It has connected with it a library of 100 vols. of well selected books. Not forgetting those in bonds but remembering them as bound with them, they regularly observe the 1st Monday in each month as a concert of prayer for the peaceful and immediate abolition of that system which now fastens the shackles on them. They have also formed a temperance society on the total abstinence plan.

And last, though far from being least, God has set his seal of approbation to their efforts by visiting them with the influence of the Holy Spirit. A good work was commenced about New Year's which has continued ever since. A more powerful work I never witnessed. The whole number that have been emancipated from the bondage of Satan into the liberty wherewith Jesus makes free, I do not know; but about 15 have come forward and joined the class.—They have no church joining them at present, but are united in a Methodist class.—The work is still going on.

For my own part I never have spent any part of my life with so much satisfaction as I have the short time I have been here among the poor despised colored people. I expect to stay with them six months from the time I came. I should be glad to stay longer, but duty calls me back to my studies, that I hope, God willing, to spend my life in endeavoring to raise them from the degradation to which my fellow-men have been sinking them.

Yours in bonds with the suffering,
WILLIAM RAYMOND.

Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: APRIL 7 1838.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.
DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

☞It is requested that all letters for the late editor of this paper, Mr. JOSEPH HORACE KIMBALL, be directed to him at Pembroke, N. H.

Prospects that the "Empire State" is becoming of "Sane Mind."

Two years ago the Governor and Legislature of the State of New-York were so exceedingly "fanatical," that a lecturer upon slavery would not have been permitted to approach within gun-shot of the capitol. Now the hall of legislation is permitted to be used for the incendiary purpose of discoursing upon the principles and practices of slaveholding.—By a vote of *ninety* in favor to *two* against the request of the Young Men's Anti-Slavery Society in Albany, the Chairman of the Executive Committee of the State Society, Alvan Stewart, Esq. delivered a lecture upon the subject of abolition, on the 7th of last month, to a highly respectable and crowded audience, consisting of a large portion of the members of the legislature, and ladies and gentlemen of the city. "The occasion was one of deep interest on the part of the friends of the poor slave," says a spectator, "and for two or three hours the audience were held in profound silence, while Mr. Stewart examined with great perspicuity and force the subjects of the several petitions which are unread and unconsidered by Congress."—He referred to the petitions for the abolition of slavery in the district of Columbia, for the prohibition of the inter-state slave trade, against the admission of new slave states, and against the annexation of Texas. He also examined the reasons for preventing the same questions to our State Legislatures, urging their interference, because Congress, in violation of the right of petition, had turned a deaf ear to more than five hundred thousand citizens, whose names were affixed to four different petitions, attacking slavery in as many ways through the portals of the constitution.

In addition, we learn, also, by the *Friend of Man* of March 28, that several petitions and memorials presented to the State Legislature have been referred to committees, and reported upon in a manner favorable to the petitioners. Sundry resolutions have been reported in the House, PROTESTING in the most decisive manner against the infamous resolution adopted by the House of Representatives of the United States, in December last, called Patton's Gag Law, directing all petitions, memorials, or papers of whatever kind touching in any respect the subject of slavery, to be laid on the table without reading, printing, reference or debate, and also, protesting against the admission of Texas into the Union. Several members of these resolutions and reports were ordered to be printed; and appearances indicate a probability of their adoption. The proceedings of the Anti-slavery Convention recently holden in the city of Albany, with the sound and able lectures of Mr. Stewart, have undoubtedly had the effect to roll back the tide of oppression that has so long deluged the legislative halls of the "Empire State."

Mr. Winslow.

Many of our readers will recollect the notice taken in our paper of Mr. Winslow's Thanksgiving sermon, some time since by the editor, and more recently by the Rev. Mr. Curtis of Pittsfield, and the Rev. Mr. Rankel Dover. It has also been extensively noticed by other papers. At the annual meeting of the Massachusetts State A. S. Society, in January last, the remarkable character of some of the doctrines advanced in the sermon produced at the meeting the adoption of the following resolutions.

"*Resolved*, That the doctrine recently promulgated by the Rev. Hubbard Winslow, a popular preacher in the city of Boston, and echoed from the presses with commendation, that 'Republican liberty is only the liberty to say and do what the prevailing voice and will of the brotherhood will allow and protect,' is a sentiment that deserves the execration of *all* who mean to preserve the rights or religious freedom. It is a sentiment which, should it be disseminated, until it becomes the public opinion of our country, would leave us little more liberty of speech than the slaves themselves enjoy; who are doubtless free to speak as their masters please.

Resolved, That it is the inestimable right of the minority, however small, ay, of a single individual, however humble, to utter any thought he may deem important—to speak as pleases himself—being amenable, as a man, in the first instance, to the higher laws of conscience and God, which should restrain him from all abuse of so high a right; and in the second place, as a citizen, to constitutional laws—and that the doctrine referred to goes to dethrone God from his moral government, inasmuch as it substitutes the will of the human brotherhood for the eternal principles of truth and righteousness."

Stimulated by these notices, which on the whole are not very favorable to the peculiar notions of the preacher, Mr. Winslow has come out in defence of them; premising, that "so far as he knows, all but the party denominated *abolitionists* approve of the sentiments" advanced in his sermon; and meaning, probably to be understood that in a case where none but *abolitionists* disapprove, there cannot be much wrong. He complains that his views have been misapprehended and misrepresented; but in his abundant charity attributes it not to a vicious intention, but to "the delusion that it is right to do evil that good may come." Mr. Winslow then proceeds to state his views as expressed in his Thanksgiving sermon and in his prior discourses on Social and Civil duties, as he understands them—declaring that his sympathies are in unison with those of the abolitionists in regard to the *wrongfulness and the evils of slavery*—but maintaining what no one denies, that there is a *right* way and a *wrong* way in attempting to do good.

We intend, agreeably to the request of Mr. Winslow, to give his statement of his views at length in our next paper, affording to all who may be so inclined an opportunity to combat them. In reference to his declaration that "as true citizens of the federal republic, we have no right to meddle with the laws and domestic institutions of the southern states"—we adopt the remarks of the New-England Spectator, that,

"Whatever may be my duty as a citizen of the United States, I am bound as a Christian and servant of the Most High, to do all in my power to remove sin wherever it may exist. On this ground, and this alone, are all our missionary institutions based. If slaveholding is sinful, the laws which sanction it are a violation of the laws of God. As long as I regard the system as wrong in the sight of God, I am bound to use the most judicious measures for its abolition, which the light I have imposes and sanctions, whether by the formation of societies, or by writing, preaching, and praying."

New Society.

A correspondent who hails from Tisbury, Martha's Vineyard, informs us, that on the 20th ult. an anti-slavery society was formed and organized in the village of Holmes Hole in that town, called the Tisbury Anti-Slavery Society:—

Rev. EBENEZER CHASE, President.
Capt. ISAAC DAGGET, Rec. Sec.
Capt. CHARLES SMITH, Cor. Sec.

"Many who a few weeks since opposed abolition have joined the Society, and I believe," says our correspondent, "are hearty in the cause."

Anniversaries.

The Annual Meeting of the American Anti-Slavery Society will be holden in the city of New-York, on Tuesday the 8th of May next. The meeting for business at an earlier day.

The Pennsylvania State A. S. Society for the Eastern district will meet at Philadelphia, on Wednesday, May 16.

The Connecticut State A. S. Society, at New-Haven on the same day, May 16.

The New-England Anti-Slavery Convention will be holden in Boston on Tuesday, May 22.

The Ohio State A. S. Society will hold its annual meeting at Zanesville, May 30.

Maine ahead of New-Hampshire in the Cause of Human Rights.

At an early period of the last Legislative session in Maine, sundry petitions were presented requesting action on the subject of slavery in the District of Columbia. These were referred to a Joint Committee, who, having duly heard the petitioners, reported the following preamble and resolution. Various attempts were subsequently made to call them up, but without success, until near the close of the session, on Thursday the 22d of March.—Many members seemed unwilling that any action should be had upon the subject of slavery, owing probably to their inveterate prejudice against color and woolly heads, or fearing to disturb the placid feelings of their southern brethren, or apprehending danger to their popularity, or for some cause for which no substantial reason could be given. The question of their passage was taken by yeas and nays, and carried by a majority of seven; the result disappointing both the friends and foes of the resolution. We rejoice to see our sister Maine taking the right course on the great question now agitating our country, and hope that our own New-Hampshire will soon follow suit. Let all the free states speak out in decisive tones upon this great national question, and Congress will hardly dare longer to defer action. It will do something more than insult its constituents by contemptuously piling their petitions on the table.

STATE OF MAINE.

Resolve relating to Slavery in the District of Columbia.

Whereas the cessions of the territory, which now constitutes the District of Columbia, by the states of Virginia and Maryland, were made subsequently to the adoption of the Federal Constitution, and in pursuance of its clear and unqualified provisions; and whereas it was not competent, either for the States making the cessions, or Congress in accepting them, to have made or admitted any reservations, which could have the effect, either directly or by implication, to restrict any subsequent Congress in its action over said District; and whereas the history of that period furnishes numerous facts all going to show the expectation of the American people that Congress would exert its powers, upon all proper occasions, to prevent the extension of Slavery, and to remove it from those places over which it might have undisputed jurisdiction; and whereas the continuance of slavery within the sacred enclosure and chosen seat of the National Government, is inconsistent with a due regard to the enlightened judgment of mankind, and with all just pretensions on our part to the character of a free people, and is adapted to bring into contempt republican liberty, and render its influence powerless throughout the world:—Therefore,

Resolved, That the Congress of the United States has the right under the Federal Constitution to abolish Slavery in the District of Columbia; and it is considered that the exercise of this right would not be inconsistent with the good faith and lasting honor of our country.

For the Herald of Freedom.

To the Hon. Franklin Pierce.

Dorchester, March 28, 1838.

Dear Sir,—I have seen a letter written by you to Mr. Burroughs, in which you state that the abolitionists have put back emancipation "many a long year." The slaveholders have had possession of their bondmen two hundred years. During all this time on the side of the oppressor there was *power*, but the poor had no comforter. During this long period the sympathies of the great, the rich, and the powerful, have all clustered round the *pocket* of the *robber*, while no pity has been felt for the poor degraded slave, crushed under the iron heel of despotism. Surely the day of release to the slave has been put off many and many a long year. Seven or eight generations have sunk into the bondman's grave. During the last fifty years the number of slaves has greatly increased. The faint light shed on community by the declaration of independence has become nearly extinguished, and a general consent to the enslavement of the colored race is echoed from one end of the land to the other. Never since the adoption of the constitution was the prospect of emancipation so gloomy as at the commencement of the anti-slavery excitement. The last hope of the slave lay bleeding and dying. Surely it was a thing impossible to make the prospect of emancipation more gloomy than it was. Emancipation had never been put *forward*, hence abolitionists could not put it back. As soon as the slaveholders spoke at all on the subject, with the least sincerity, they declared they would never abolish slavery, hence, if we have put back emancipation we have put it back beyond *never*.

If the slaveholders believe we are putting back emancipation, why do they persecute us? We are co-workers with them to perpetuate slavery. What has been the object at which the mobs, of late so frequent in our country, have aimed? Has the liberation of the slaves been the primary object of their lawless outbreakings? Have they mobbed the abolitionists for the benefit of the *slave*? Did they murder Mr. Lovejoy and destroy his press for the express purpose of setting the bondmen free?—Was Mr. Patton's resolution adopted by Congress with a design to bring about the early liberation of the slaves? How are the facts, sir? I do not in the least doubt that the mob who murdered Mr. Lovejoy and destroyed his press would all of them agree with you in the declaration, that the abolitionists had put back emancipation "many a long year." What, sir, do you believe was the design of the New-Hampshire legislature in adopting Mr. Gilchrist's report and resolutions on immediate abolition? Did they slander and belie the slaves, tirade and abuse the abolitionists and spit their venom at George Thompson, for the purpose of bringing near the day when American slavery shall be numbered among the things that *were*? And had they the same object in view in hauling the slaveholders and exculpating them from all blame for reducing their brethren to goods and chattels? If this was their object they certainly "have a very odd way of showing it." If *we* are putting back emancipation what are *you* and the *mobs* doing? Are *you* putting it forward? It cannot be disguised that there is, among officers of the government, the *popular* and the great, a most lamentable apathy and cold blooded indifference to the wrongs and woes that American slavery so liberally deals out to its victims. One spark of *genuine compassion* for the *miserable bondmen* would hush into the silence of death every apology for the accursed system from one end of the land to the other.

Only let the wives and children of the advocates of slavery be among the slaves, and the *beauties of the "patriarchal system"* would wane suddenly into obscurity. It is a fact that cannot be denied, that a most lamentable want of compassion is the main pillar of slavery. Did the sympathies of the members of Congress from the free states cluster around the broken hearts of poor, unpitied and friendless slaves Mr. Patton's resolution never could have passed the House, and the northern senators would not have cowered like whipped spaniels, under Preston's "felon threat" to hang an abolitionist should he go to South Carolina.

Sir, is American slavery in accordance with eternal justice, which is antecedent to all human laws and constitutions? If Divine justice has given to man "equal rights" American slavery is obviously unjust. If all men have the inalienable rights of life, *liberty*, &c. the slave has a just title to his freedom, because it is *inalienable*. Slavery can never alienate his title to liberty, but every moment of his life his claim to it is valid. The injustice of keeping the slave in chains who has all his days been a bondman is equally as great as would be the injustice of enslaving the free. Every moment that American slavery is continued in our land, *justice* is violated.

Legislators have no right to make laws that conflict with Divine justice, and all laws so made cease to be binding on community; for our obligation to obey our Maker is first of all. Hence all laws which guarantee slavery are, in view of justice null and void. The slaveholder's rights are those of the *tiger*, *power* without regard to *justice*. It is argued, and I think you are of the same opinion, that to abolish slavery in the district of Columbia against the consent of Maryland and Virginia and the slaveholders in the district, would be a violation of their rights; that is, the rights of the slaveholders only, for the slaves and the non-slaveholding part of community, would lose none of the "*tiger's rights*" by emancipation.

Now, sir, what would you think of me were I gravely to contend that Congress ought to pass no law for the punishment of *stealing* in the district without the consent of the *thieves* of Maryland and Virginia? You would probably say I was beside myself or lacked common sense. Now, sir, I defy you or any one else, to show any good reason why the wishes of *men* thieves are to be consulted while the wishes of *horse* thieves are to be treated with contempt. It may be said that *men* stealing is legalized, while to steal *horses* is a punishable offence. Would it alter the guilt of either transaction were the case reversed and men thieves punished while horse stealing was made legal?

I have no doubt, sir, that the day is very near when you will call to mind with the deepest regret, your vote on Mr. Patton's resolution and the influence you have given in favor of slavery. Your position is a hard one while apologizing for slavery. Justice is against you, mercy and humanity are against you, and, sir, the fact is an awful one to reflect on, that God himself is against you. He has no attribute that can take sides with the slaveholder and his apologist. In the hope that you will change your views on the enslavement of the human race, and labor as hard to abolish the system as you have hitherto to keep the slaveholders in countenance while engaged in the practice of robbing their brethren of their *all*,

I remain your friend
and humble servant,
C. WOODWORTH.

For the Herald of Freedom.

Mr. Editor,—I last summer procured the signature of a person to our petitions, who has in some instances received help from the town.—This fact becoming known where the votaries of jugs usually congregate, the "hue and cry" was instantly raised. Our petition and its signers, all without reserve were handed over to contempt. It now appeared, and could not be denied that, at least one person, poor in this world's goods, though rich in good will to the afflicted slave, had had the unparalled audacity to respectfully ask Congress to redress the wrongs of our countrymen in chains. It seemed that up to this time no one had even dreamed that the *poor* had any rights of their *own*, or any business to feel any solicitude for the rights of *others*. Although once, in Rome, the saying of a *slave*, "I am a *man* and whatever *concerns man concerns me*" was received with unbounded applause by a Roman audience, it has been found out by federal republicans in "the home of the FREE," that the *poor* have no concern at all in what concerns *man*. Indeed, it appeared to be so clear a case that the poor had no interest in "human rights" that even my friends reproached me for procuring the signature of one who was nearly destitute of "*the evidence of merit*."* So exceedingly has despotism palsied the brain of men, that even freedom's friends have no clear perception of the full extent of the right of man. The equality of man is a doctrine hard to be understood, but as I find it still harder to give my views on this subject I will close.

C. W.

*New-York merchants to the slaveholders, "property, the evidence of merit."

For the Herald of Freedom.

Mr. Editor,—On a certain occasion, when Paul was speaking to the Jews at Jerusalem they cried out "away with such a fellow from the earth for it is not fitting that he should live." When Mr. Garrison began faithfully to reprove the slaveholders for the sin of oppressing their fellow men, they cried out "away with such a fellow from the earth, for it is not fitting that he should live." A price was immediately set on his head. Not feeling himself safe in the "home of the free," like the apostles, who, when persecuted in one city fled to another, he fled to Britain. Presently an Arthur Tappan raised his voice against tolerating slavery in "the free land in the world," and the democratic republicans in the land of—"whips and fetters" immediately offered $50,000 for his head!! "Away with such a fellow from the earth" was echoed from Maine to Georgia.

The seed of *liberty*, sown by Mr. Garrison began now to spring up and promise an abundant harvest. The monstrous and glaring incecency of tolerating slavery in the "freest land in the world," began to be seen and opposed. Many a voice was raised against the detestable system, and the *right of all men to liberty* was asserted and unanswerably maintained. The slaveholders and their vassals now bawled a great deal louder than before "away with such fellows from the earth."

They now came forth in lawless mobs, determined to put away from the earth the last remains of opposition to their favorite system of whips and fetters. On the banks of the "father of waters" a bold and fearless Lovejoy sent forth scorching notes of rebuke into the remotest regions of despotism's domain. His reproofs fell like a rain of fire on slavery's tools through

the land. The whole fry of the great fish, who claim the right to eat up the little fish, felt the spirit of popular indignation come upon them like a mighty rushing wind. They cried out in the full tide of spite and venom, "away with such a fellow from the earth!" The same infernal spirit that put to death the primitive christians murdered this fearless champion of liberty.

We have, in the mobs recently got up to defend slavery, and in the innocent blood it has shed in defence of "whips and fetters," unanswerable evidence that American slavery is from its father the devil. In every instance in which the father of lies has attempted to defend his darling institution he has invariably showed his *cloven foot*. The whole host of slavery's apologists are invariably clad in the livery of their master. How long will men resist the light? How long will they shut their eyes and stop their ears lest they should be compelled to acknowledge that all attempts to bolster up the system of American slavery is from the devil.

Dorchester, March 28, 1838.

For the Herald of Freedom.

It is an important truth, although few regard it, that slavery and liberty cannot long exist together in this country; either freedom must be the boon of all, or he that earns his bread by the sweat of his brow, be he white or black, must be the slave of his richer neighbor. The great moral warfare that is now going on in our country between freedom and slavery, will soon terminate. Either the friends of freedom, of humanity, of the rights of man, will succeed in their noble efforts to knock off the shackles that bind the body, and dispel the darkness that broods over "the God given mind," to rescue our fellow countrymen from their degradation, to wipe off the foul blot that blackens our national escutcheon, and save our country from the impending judgments of a righteous God, or the dark spirit of slavery will triumph in its diabolical designs to trample upon the necks even of the sons of New-England.

Yes, Mr. Editor, unless liberty is soon proclaimed to the black laborer of the South, slavery, ay sir, slavery with a vengeance, will be proclaimed to the white laborer of the North. This is not mere moon shine; it is sober reality. The "Patriarchs" of the South not only threaten to extend the *blessings* of their "peculiar institutions," but they improve every opportunity to carry their hellish designs into practical operation. Already do they talk about preaching insurrection to the "slaves of the North." Has it come to this? Are the working men of the North to be stigmatized as slaves by southern mushrooms? Will the sons of the pilgrims, those men whose spirits have been nerved by the free blasts that sweep our mountain tops, be sold by the lily-hand and soft-head gentry of the South that they would be *better off* were they in the condition of their slaves, for they would then have a master to provide for them, without being aroused? No, Mr. Editor, the working men of the North begin to see the desperate game that our merchants and politicians have been playing, they begin to understand how political demagogues have been bartering their rights for southern votes; how northern merchants have been selling their liberties for southern trade.

And, Mr. Editor, the working men of the North will not rest satisfied with saving their own liberties from the grasping hand that is extended to snatch them, but knowing that it is hard enough to work for wages, but much harder to work without them, they will aid in rescuing the long lost rights of the working men of the South, they will thunder in the ears of southern robbers the truth, that the laborer is worthy of his hire. They will cry aloud PAY YOUR LABORERS, PAY YOUR LABORERS, until the oppressor shall cease to riot on unrequited toil.

A "NORTHERN SLAVE."

For the Herald of Freedom.

To the Committee on Immediate Abolition, who reported in the Winter of 1837.

Gentlemen,—Almost a year has elapsed since I last addressed you. My object then was to remind you, that you had a duty to perform; to apologize to your 'high minded men of the South' for having, either through unpardonable ignorance, or premeditated design, deceived them. In your report you represent "incendiary and disorganizing doctrines," meaning abolition principles, to be on their down hill progress. Had you been possessed of common information on the subject you must have known your statement to be a falsehood. If you lacked the necessary information your ignorance was "wilful ignorance." Abolition principles were, at the date of your report and have been ever since constantly and rapidly advancing. Hence you are left without the shadow of an excuse, for wickedly deceiving the 'high minded men of the South." You have lulled them into "carnal security" by prophecying smooth things," and crying "peace, peace." Knowing them to be the worst kind of thieves and robbers, who steal, not a man's property only, but the man himself; who rob a man not of his money only, but of his *liberty, his all*—I say knowing these appalling facts, you have denominated them "intelligent planters," "able politicians," and "high minded men of the South" and have said in effect, "go on committing the most detestable crimes that disgrace human nature; the voice of rebuke, once faintly raised in New-Hampshire is dying on the ear and will soon be hushed in everlasting silence;" whereas that voice is waxing louder and louder and is already carrying dismay and terror to the hearts of your "high minded men." They already look upon you as hypocritical deceivers and despise the men who had not the moral courage to tell them the *truth*. Your neglect hitherto to make what reparation is in your power to the "able politicians" is the most reprehensible part of your conduct. In refusing to humble yourselves before them and beg their pardon for deceiving them in a matter of vital importance you have forfeited all claim to that unsullied character which you attach to southern thieves and robbers.

If you were "high minded men of the" *North* you would make all the atonement in your power for deceiving the "high minded men of the *South*."

By careless handling of "long knives" you have stabbed your "intelligent planters" and cut your own fingers; furnishing additional evidence of the propriety of the declaration of the poet,

"Tho' workmen use them well, yet fools
Should never meddle with edge tools."

As there are thousands in New-Hampshire who never read your "report and resolutions" I think it is "a duty you have to perform" to get them published in the news-papers that the community may judge you by your acts and that you may be known as despotism's most pliant tools. But as the people of New-Hampshire will not wish to bestow much time on the investigation of the evidence furnished by your report and resolutions that you are much better qualified for despotism's tools than for members of a legislature, I will close by requesting you to re-peruse your report and resolutions at least on the first day of every month. I know it will be a very disagreeable task to you; I know your faces will be flushed with shame as you read on, but persevere, notwithstanding, till you come to the end. It will tend to humble you and replenish you with the grace of humility by making you appear little in your own eyes. If you can get through without "abhorring yourselves and repenting in dust and ashes," I think we may safely conclude "you will never come to good."

W. C.

Dorchester, March, 24, 1838.

Political.

The following letter from a "DEMOCRAT," in the State of New-York, to William Goodell, Esq. editor of the *Friend of Man*, published at Utica—from whose paper we take it—has so much interested us, that we are easily persuaded to the belief, that our readers will experience no less satisfaction than we have enjoyed in its perusal. The editor remarks, that the *friends of the administration party* in that State would do well to profit by the admonitions of one of their own number. Abolitionists of all parties will be cheered and instructed by a perusal of the letter. Let them be purified by such influences, and the nation is safe.

Mr. Editor,—I noticed with pleasure, in your paper of Dec. 20th, at the close of an article taken from a Vermont paper, (containing the resolutions of the Democratic State Convention against slavery,) a remark implying that if the Democratic party in our State would regain their lost power in the legislature, they would do well to observe the sentiments and policy of the Green mountain democrats. As the remarks accorded with the feelings of many of the republican party in this region, I venture to express to you a few thoughts that occurred on reading it. Allow me to inform you that I have ever been a supporter of the present national and state administration, that I cherish, as safe principles for a republic, those adhered to by the great author of American democracy, Thomas Jefferson, and I hold dear those unalterable truths so ably and unanswerably set forth in the hallowed Declaration of American Independence. As a matter of course, consistency requires that I should wish and exert myself to extend and perpetuate, in their original purity, sentiments so pure in themselves, and so salutary in their influences; and with which SLAVERY, under *any* circumstances, is and ever must be, at war. And I have observed with shame and mortification, the begging, cringing, truckling subserviency of the "empire state" for the last three years, to the insatiable demands of the *monster*—a cowardly policy which was (erroneously I think) supposed to be necessary to pacify slaveholders and induce them to vote for our present national Executive. I am one of those who believe that Mr. Van Buren *had* worth of character enough to recommend him to the suffrages of a free people, and if *that* would not secure the support of the professed democrats of the South, then I would say, let us nobly remain in the minority, rather than be guilty of such base trampling down of principles and of rights, such utter regardlessness of law and of order, as many prominent men of our party have been guilty of within that time.

Outbreakings of violence can never be considered as a fair index of public opinion, because generally perpetrated by a small minority and *uniformly by the vagabondish part of community*; consequently they can only be everlastingly disgraceful to all who may be engaged in them, from any motive whatever, even though they may have aped them from the chivalrous republicans (!) of the South.

'In connection with these remarks a few thoughts present themselves on taking a survey of the present political aspect of affairs in this state.

The Albany Argus, a few weeks since, in commenting on the results of the late election in this state, says, "*the defeat of the republican party is to be attributed, not to the growth of the whigs, but to the absence of the democrats from the polls.*"* That this is true, is probable, from the fact that fewer whig votes were polled, last fall, than there have been in other years, when the democratic ticket was very generally successful.

Now we respectfully ask friend Goodell to *account for* the absence of democrats from the polls, *last November, particularly*. Certainly it could not be from indifference to the political condition of our state, in the present crisis. A portion of the republican party were never more awake.

Whatever *plausible* reasons may be given I will venture to state with republican plainness what, *with many of us, at least*, have been the true ones, and in doing so, *I know that I express the feelings of hundreds in this part of the state*.

TRUE DEMOCRACY is the UNCOMPROMISING FOE OF SLAVERY, and carrying its principles out to their legitimate end, we land, as it were, unavoidably in ABOLITION, and I am proud to avow the *belief* that a *majority* of the abolitionists are taken from the democratic ranks—men too, who *may not always submit silently* to be abused for their opinion or for *acting out their principles*.

Now, friend Goodell, can the democratic electors and leaders in this state have the blind presumption and *brass* to ask us to support their views and measures while there is scarcely a paper belonging to our party (except the N. Y. E. Post) that does not seem to pride itself, for some time previous to elections, in calumniating us as *enemies to the tyranny of the South*, and perverting and misrepresenting our views and and plans as abolitionists? it cannot be denied that a prominent feature in the electioneering policy has been to malign abolitionists; and aspirants for office, in the absence of worth, have found *that* the most promising hobby to cling to. We have been compelled to discontinue paper after paper, or encourage a wilful and continual tirade of abuse that would dishonor any party and would deserve a perusal from any body rather than a republican.

In view of these facts and others of like character, *is it to be wondered at that many republicans absented themselves from the polls?* We ask the democratic editors to *reflect* and *reform*. We claim the extension of the same liberality of feeling towards us, that we are willing to extend to *others*. The unquestioned right freely to *think, speak*, and *act* upon any subject, *slavery not excepted*. This right we will exercise boldly; party or no party. It is the very life blood of Democracy—of course we do not surrender it.

We have recently taken new alarm from the report current among the friends of the administration in these parts, that the "*infamous* SAM'L. BEARDSLEY," *of mob memory*, is proposed for our next Governor! Now, Mr. Editor, should this prove to be the case, the friends of law and freedom have but one course to pursue, and that is to *unite to a man against him without reference to men*; (I had almost said) let who will run against him. I hazard nothing in saying, we will risk getting a more unworthy candidate. We, many of us, witnessed and *remember well* the various exploits performed on and before the 21st October, 1835, with *others of his kind;* and no party considerations shall induce us to forget his outrageous conduct. If he should be run, certain and overwhelming defeat must be unavoidable. He is too well known to be supported by those who *intend to remain* "a free people." Let *those* and *those only* whom he chose for his friends and supporters on that memorable day, stand by him at the polls! We will not be guilty of it.

I have perhaps trespassed too long on your patience, Mr. Editor, but I have been impelled by the irresistible conviction that without a radical reform in our party, not merely defeat must take place, but incalculable mischief be done to the state at large.

The exciting effect of southern fire is about done, and artificial excitement cannot *now* be depended upon to succeed an election. We must have real republicans on our ticket from henceforth—*not slanderers of them*. We must have law-abiding men, and not *leaders* of mobs *nor promoters* of them. In short, it will be absolutely necessary to nominate true friends of the real welfare, *and no Sam'l. Beardsley of any party*.

We have been silent long enough on this subject, and now felt constrained to speak a few words of admonition.

If the Argus still wonders at the lukewarmness and the disaffection in the Democratic ranks, we will say by way of explanation, that we are not sick of Democracy, but we are sick of our leaders, and if the hint can not be taken we may feel called upon to give a louder and *more practical* one.

To the *freemen* who regard the *future* prospects of the country, the above are considerations altogether paramount even to any controversy respecting the *fiscal* concerns or *money* prospects of the state. I would by no means admit that the Whigs have not been extensively engaged in the disgraceful scenes to which I allude as having transpired within the last three years, and which, if not prevented, portend the speedy decline and dissolution of our republic. But I feel more at liberty to rebuke *my own* party, and I do it from an ardent desire that its character may yet be redeemed.

It is this hope that leads me to pen these few thoughts, and the confidence that your liberality as an editor will give them currency through the medium of your widely circulated paper, that induces me to direct them to you.

Respectfully yours,
DEMOCRAT.

Wm. Goodell, Utica.

Late and Important from Jamaica!

Awful results of Abolition excitement!!—Contemplated rising of the entire colored population of the Island of Montserrat!!!

By an arrival at this port from Jamaica we receive the unexpected intelligence, that in view of the general excitement of the public mind in England against the apprenticeship system, and the probability of the success of the petitions pouring into parliament for its abolition, the Council and Assembly of the British Island of Montserrat have unanimously resolved to abandon that system forthwith—and have accordingly instructed the law-officers of the crown to prepare and report "*an act for the full and entire emancipation of the whole colored population of this island on the first day of August next ensuing!*" The sudden raising of several thousand things to the elevation and dignity of men on that day, may therefore be considered certain. Verily, "it is enough make one's (pro-slavery) heart bleed" to witness the *evils* which these abolitionists are bringing upon the poor slaves!

Abolitionists, "thank God and take courage."

B.

MORE EVIL EFFECTS OF EXCITEMENT.

In addition to the foregoing, we are deeply concerned to learn, that the Governor of Barbadoes (an island second only to Jamaica in wealth, importance and population, and containing about 100,000 apprentices,) has sent a message to the Legislature, strongly recommending the adoption of a joint resolution to the two Houses, for the *entire abolition of the apprenticeship system on the first of August next!*

Thus it appears more than probable, that without the intervention of a miracle, the machinations of the abolitionists will succeed in banishing the last vestige of slavery from the British West Indies, on the first of August, 1838.

Emancipator.

CONGRESS.

Wednesday, March 21.

During the morning hour, Mr. Morris, of Ohio, called up his resolution proposing an inquiry now for the present laws of the United States respecting the slave trade, extended in their operation to that trade, when carried on between citizens of the United States and citizens of Texas, and into sundry other matters connected therewith. Mr. Walker, of Mississippi instantly moved to lay the resolution on the table. Mr. Morris demanded the ayes and nays, which were ordered. Mr. M. pressed strenuously for the statement of some reasons for not discussing the subject. The motion to lay on the table is not debateable. The question was put, and the motion prevailed. Ayes 30, nays 9.

On Friday, in a debate on the Sub Treasury Bill,

Mr. Calhoun spoke of the subject of slavery in the South—evidently for the purpose of bringing the subject of slavery into conjunction with the Sub Treasury Bill, before the Senate. Mr. Calhoun then spoke of the origin and design of slavery in the slave states—of the utility, interest and importance of domestic slavery. Mr. Webster's constituents were first arraigned, and Mr. Webster was duly called on to father all the sins of all the abolitionists in the state of Massachusetts.

Mr. Calhoun went further upon this point, and arraigned the Whigs of Massachusetts especially the abolitionists of Massachusetts, while the resolutions of the Massachusetts Legislature for giving quiet to the South, were, as Mr. Calhoun would affirm, not from any portion of the friends of Mr. Webster.

The senator from Massachusetts was next arraigned in person, and Mr. Calhoun brought forward as a heinous charge against Mr. Webster, the fact that while the discussions were going on in the Senate, Mr. Webster either said nothing, or when he had said anything it was not favorable to slavery in the South.

Mr. Webster replied to Mr. Calhoun's remarks about slavery. He could not see what slavery more than war had to do with the subject of the treasury. Mr. Webster said that eight years ago, when the senator was vice president, he told him his opinions on the subject of slavery. Mr. Webster said he had not varied a hair from the position he then took. He had adhered firmly and boldly to his first position, and what he said he would do then he had done since, and yet the senator said he was not friendly to the South; and if, said Mr. Webster, I am opposed to any principle of southern policy, it is because I believe that that system of policy is unconstitutional. I do not believe that there is any plighted faith in regard to slavery in the district of Columbia, and for not believing this I am to be made—for I am not—an enemy to the South.

Monday, March 18.

Mr. Adams offered the following resolution, which lies over.

Resolved,—That the clerk of this House be directed to cause to be made out, and reported to this House, a list of all the petitions, memorials and papers presented to the House at the late special session, and at the present session of Congress, and laid on the table without being read, printed, debated or referred; specifying the name of the first petitioner, and the number of signatures to each paper so laid on the table; specifying also the state from which each petition, memorial, remonstrance or resolution came, and distinguishing all such as have been laid on the table under the general resolution of the 21st Dec. 1837, from those which have been laid on the table by separate motions, and showing the object prayed for in each of said petitions, memorials, remonstrances and resolutions.

Memorials relating to slavery were presented by Messrs. Cushing, Briggs, Fletcher, Lincoln, Adams, Everett, Davis, Henry, Naylor, Kilgore, and Herod.

The House then adjourned.

Internal Improvements.—New-York has expended on internal improvements $18,000,000, and authorizes the expenditure of $12,000,000, more. Pennsylvania has constructed 961 miles of railroad and canal, at an expense of $25,000,000. Illinois appropriated, in 1837, $9,000,000, for internal improvements. Maryland, in 1836, appropriated $8,000,000. Virginia has expended and appropriated $7,500,000. Michigan appropriated, last year, $5,000,000. Making the amount appropriated and expended by six States $85,100,000.—*New England Farmer*.

Minch Hawg, Emperor of Cochin China has prohibited the preaching of the Christian religion, and has ordered the arrest of the missionaries and all Europeans found in his dominions. This imperial prohibition is justly deemed by all christians as tyrannical, outrageous and wicked; but it surely is not more reprehensible than the conduct of slaveholders who prohibit to their slaves the use of the bible and other books. To communicate knowledge to the slave is considered by the master as endangering the "peculiar institutions" of slavery; and so thinks his imperial majesty, that the preaching and communicating of christian light among his subjects, will endanger the "peculiar institutions" of paganism.

A suit is now pending in Paris to determine the point whether bank notes come fairly under the term *meubles* (moveables) as raised in the case of the will of the Duchess Chatrot.

The *meubles* were left to one or two sisters, and among these moveables was found 3,000,000 francs, or $600,000 in bank notes, &c.

* But it is by no means safe to hope for future success from that fact. Their absence at such a time proves a *willingness at least*, to be absent, and admonishes us that they may for similar reasons absent themselves again.

HYMENEAL.

Married in this town on the 21 inst. by Rev. Mr. Bouton, Mr. William H. Harris, to Miss Priscilla M. Morgan, both of Hopkinton.

In Bristol, on Tuesday the 27th ult. by the Rev. Mr. Lucas of Hill, Capt. John Corser, of Concord, to Miss Mary Ann Greenough, daughter of Bracket L. Greenough, Esq. of B.

In Littleton, Mr. Hamilton M. Bailey, to Miss Harriet M. Hart.

In Franklin, by Rev. Mr. Knight, Capt. Aaron A. Palmer of this town to Miss Elizabeth P. Ladd of F.

OBITUARY.

Died in this town, March 29th, Miss Grace L. George, daughter of David George, Esq. aged 25.—March 30th Miss Betsey Eastman, daughter of Capt. John Eastman, 41.

In Chester, on Friday the 23d ult. the Hon. WILLIAM M. RICHARDSON, Chief Justice of the Superior Court of Judicature of this State.

In Sandbornton, Mrs. Paulina, wife of Charles Lane, Esq. aged 37.

In Salisbury, widow Mehitable Stevens aged 93.

In London Mrs. Sarah, wife of Mr. Abner Clough aged 63.

In Jaffrey, March, 20, Mr. Abel Wetherbee, a revolutionary soldier, aged 77.

Died in Washington, March 21, Mr. Overton Carr, door-keeper of the House of Representatives. It is said that before Mr. Carr was quite dead there were one hundred candidates for the office about to become vacant.

In Lyndon, Vt. March 21, Mr. Samuel Silver, aged 71.

In Hartford, Vt. widow Kezia Hawley, 98—formerly of Conn.

In Cornish, on the 19th ult. Maj. John Vinton, 78. He was a soldier of the revolution.

In Portsmouth, on Wednesday the 21st ult. Mr. John Peshallow, and on Thursday, Mrs. Sarah Peshallow, both in their 80th year. Mr. P. was a graduate of Harvard college.

In Washington on Sunday morning last, Hon. Isaac McKim of Baltimore, aged 63—member of Congress.

In Keene, on Saturday last, Daniel Bradford, Esq. aged 67.

REMITTANCES.

J Hough, B Marshall, D Morrison, E Lamprey, D Buell, J B Philbrick, J Colburn, W Gilman, E K Barstow, A Wingate, G S Towle, H S Jones, O L Lord, A Morrill, J E Strong, J Eaton, B Marshall, P Kibbey, A Clough, A Battey, G M Cogswell, E Huntington, S Newhall, W Palmer, R S Morrill, W H Foster, W Fay, J Thorn, W Temple, S M Pond, L Wood, J B Woodward, M A Pilsbury, N Plummer, C Hutchins, J Clough, J A Woodbury, W Knowles, A Treach, M Batchelder, S Forrest, B Winslow, J M Whiton, I Newton, $1,00 each.

J W Havens, P Bedee, J Whitney, H Marchant, D Osborn, F Metford, A Campbell, $2,00 each; W Pool, $6,00; M A Cartland, $5,00; A Stevens, $8,00; J Chase, $3,00; D Gove, $4,00; M A Cartland, $6,00; D Flagg, E W Upham, L Kimball, 50 cents each; D M Eaton, 62 1-2 cents.

The MONTHLY MEETING of the YOUNG LADIES' ANTI-SLAVERY SOCIETY, of Concord, will be held at Mr. *Moses Chamberlain's* THIS AFTERNOON, at half past two o'clock.—All young ladies interested in the object are respectfully invited to attend.

The next Monthly Meeting of the Concord Juvenile Anti-Slavery Society, will be held at the house of Mr. EDWARD BRACKETT, on Wednesday evening next at seven o'clock.

The Hillsborough County A. S. Society

Will hold a Quarterly Meeting at Wilton on Tuesday, April 17, at 10 o'clock A. M. in the Congregational meeting house.

A punctual attendance of the friends of the cause is requested as business of importance will come before the meeting.

SAMUEL LEE, Sec.

NEW GOODS,

At No. 8, (Williams' Block.)

M. CHAMBERLAIN, has just received in addition to his former Stock, a large and prime assortment of SPRING GOODS, consisting of Broad Cloths, Cassimeres and Sattinetts; Black and Colored SILKS for dresses, of the latest importations; American, English and French PRINTS of the best style; SHEETINGS by the bale or piece at reduced prices. Men's Women's and Children's SHOES, of different kinds and qualities.

——ALSO——

300 lbs. of Northern Clover Seed, of the first quality, for sale with a general assortment of GROCERIES, &c. &c.

M. C. has a new article of Rubers' Oil Blacking, an excellent preservative for leather and preventative against wet feet, by the dozen or single Box. Also a good supply of Garden seeds.

Concord, March 21, 1838.

Dr. Eldredge

HAVING removed from Boston to this place, has taken the house recently occupied by Dr. LEACH, nearly opposite the South Church.

Concord, March 10, 1838. 6w

New Books.

JUST received and for sale at the N. H. Anti-Slavery Depository:—

EMANCIPATION IN THE WEST INDIES. A Six Months' Tour in Antigua, Barbadoes and Jamaica, in the year 1837. By JAMES A. THOME, and J. HORACE KIMBALL.

Narrative of JAMES WILLIAMS, an American Slave.

SLAVERY ILLUSTRATED, in its effects upon Woman.

LETTERS on the Equality of the Sexes, and the Condition of Woman.

FOR SALE UNDER COST!

PLEASANTLY situated on the north side of Pearl st., 18 square rods of fertile land, on which is a new and convenient one story

DWELLING HOUSE,

22 by 27, elegantly finished throughout, and well painted. It contains a parlor, kitchen, bed-room, pantry, closets, two good sleeping chambers—a good cellar, well, woodshed, shower-bath, and other conveniences—*all within doors*.

TERMS, $800—$250 *down*; the remainder, if desirable, in eight equal annual payments with interest and sureties.—JACOB PERKINS.

Concord, March 23, 1838.—tf.

POETRY.

For the Herald of Freedom.

Slavery.

From the South's fertile soil,
Before the eternal throne,
Sighed out by thousands as they toil,
Ascends the negro's groan.

Beyond the Alleghany's sunny bound,
In rich Carolina's mine,
Immur'd beneath the cavern'd ground,
The wretched bondmen pine.

And when the dark Atlantic wave
Assails the American shore,
In bitter toil the galley slave
Still labors at the oar.

From every clime beneath the skies,
Profan'd by slavery's chains,
The prayers of captive millions rise,
And shall they plead in vain?

Shall man, of little power possess'd,
His fellow worm enthrall?
And rudely from his brother wrest
A blessing given to all?

Yes! thus it is: yet not unpaid
His tyranny prevails;
And all his barbarous deeds are weighed
In Heaven's unerring scales.

And when the dark and silent grave
Its gloomy jaws shall close,
And the stern master and his slave
Alike in dust repose;

Each bursting sigh, each bitter tear,
Each bosom's tortured beat,
Shall then in black array appear
Before the judgment seat.

Then tremble, tyrant of the day,
And shudder at thy doom;
For know, vain man, thy little sway
Is ended in the tomb.

That home, the wretched slave implores,
A tenement of rest,
That leads him to this smiling shore—
The land of the blest! E. W. B.

S——h, Mar. 6, 1838.

The Last Journey.

Michaud, in his description of an Egyptian funeral procession, which he met on its way to the cemetry of Rosetta, says, "The procession we saw pass, stopped before certain houses, and sometimes receded a few steps. I was told that the dead stopped thus before the door of their friends, to bid them a last farewell, and before those of their enemies, to effect a reconciliation before they parted forever."

Slowly, with a measured tread,
Onward we bear the dead,
To his long home.
Short grows the homeward road;
On with your mortal load,
O grave! we come.

Yet, yet—oh! hasten not
Past each remembered spot,
Where he had been;
Where late he walked in glee,
There from henceforth to be
Never more seen.

Yet, yet—oh! slowly move—
Bear not the form we love
Fast from our sight;
Let the air breathe on him,
And the sun beam on him,
Last locks of light.

Rest, ye—set down the bier;
One he loved dwelleth here.
Let the dead lie
A moment that door beside,
Wont to fly open wide,
Ere he drew nigh.

Hearken!—he speaketh yet—
"O friend! Wilt thou forget!
(Friend more than brother!)
How hand in hand we've gone,
Heart with heart linked in one—
All to each other!

"O friend! I go from thee,
Where the worm feasteth free,
Darkly to dwell.
Giv'st thou no parting kiss?
Friend! is it come to this?
O Friend! farewell."

Uplift your load again!
Take up the mourning strain!
Pour the deep wail!
Lo! the expected one
To this place passeth on—
Grave! bid him hail.

Yet, yet—oh! slowly move,
Bear not the form we love
Far from our sight—
Let the air breathe on him,
And the sun beam on him,
Last looks of light

Here dwells his mortal foe;
Lay the departed low,
Even at his gate.
Will the dead speak again,
Uttering proud boasts, and vain—
Last words of hate!

Lo! the cold lips unclose—
List! list! what sounds are those,
Plaintive and low?
"O thou, mine enemy!
Come forth and look on me,
Ere hence I go.

"Curse not thy foeman now,—
Mark on his pallid brow,
Whose seal is set!
Pardoning I passed away—
Then wage not war with clay,—
Pardon—forget."

Now his last Libor's done!
Now, now the goal is won!
O Grave! we come.
Seal up this precious dust—
Land of the good and just,
Take the soul home!

From the Temperance Recorder.

Faithful to his Constituents.

He journied on, and halted at each house,
Where they do hang out signs to entertain
Both "man and *beast*." And he was entertained
With certain glasses of burnt brandy, or
Of Hollands, or the best New-England rum:
As suited taste; for beggars he nor seemed
Superciliously to be well satisfied.
And thus did he, or if the weather showed
Or cold or moderate, or rain or shine,—
'Twas all the same—his quenchless thirst held good;
And by the time we reached the bustling town
—Where is the seat of government, to which
The gathered wisdom of the State convenes,
Yearly, to make or mend the laws—I found
My friend, the representative was drunk!

I marvelled somewhat at this riddle, till,
Waiting a sober hour, I questioned him,
And he did thus reply, all unabashed:
"My good constituents hate the new plans
(And vile plans are they!) 'bout the Temp'rance cause,
And they elected me, for well they know
I should oppose such notions, and thwart
Endeavors to put down all licences,—
Which curst endeavors are against His will
Who made all things, and who has said that all
The creatures, (surely the "good creature" too)
Were very good. Faithful those friends to me,
And I must drink, (I love it) for I deem
A man unfit to sit in you brave State House,
And represent such friends,—who stayed at none
Expedient, or good or bad, to place him there—
Who will not, on occasion, *every where*
Be faithful to his tried constituents!" W. B. T.

MISCELLANY.

From the Colonization Herald.

Liberia as it Is.

It is now *sixteen years* since the first settlement in Liberia was established, on Cape Mesurado. In 1821 the American Colonization Society purchased a part of the Island of Sherboro, distant about 120 miles from Cape Mesurado, and during that year and the following, a vigorous but ineffectual effort was made to plant a colony there. The treachery of the natives, the insalubrity of the climate, and a series of melancholy disasters finally compelled its abandonment, and the Society directed its attention to the more eligible site mentioned above; where, in 1822, after a protracted negotiation, a purchase was made, and a feeble band of emigrants took possession.

As my object at present is not to trace the progress of the colony through its various fortunes, I shall reserve for another article an account of the early trials and difficulties, as well as the manly daring and heroic achievements with which its history is fraught; and come at once to the bright picture of its present condition and prospects. Liberia (stretching along 300 miles of the coast, and extending from 10 to 40 miles inland) now numbers four separate colonies, viz:

Monrovia, established by the American Colonization Society, including the towns of Monrovia, New Georgia, Caldwell, Millsburg and Marshall;

Bassa Cove, established by the united Colonization Societies of New-York and Pennsylvania. This colony includes Bassa Cove and Edina. The latter village was founded by the American Colonization Society and lately ceded to the United Societies:

Greenville, established by the Mississippi and Louisiana Colonization Societies, at Sinou;

Maryland, established by the Maryland Colonizatioh Society, at Cape Palmas.

In the nine villages enumerated above, there is a population of about 5000—all of course colored persons—of which *three thousand five hundred* are emigrants from this country, and the remainder natives of Africa, mostly youth, who have come into the colonies to learn "Merica fash" and make themselves "white men" by conforming to the habits of civilization, and become subject to our laws.

The commerce of the colonies, though in its infancy, is already extensive. From $80,000 to $125,000 is exported annually, in camwood, ivory, palm oil, and hides; and an equal or greater amount of the manufactures and productions of Europe and America are brought into the colonies in return. Monrovia, which is the largest town and principal seaport, carries on a considerable coasting trade, by means of small vessels built and owned by her own citizens. Not less than 12 or 15 of these, averaging from 10 to 30 tons burden, manned and navigated by the colonists, are constantly engaged in a profitable trade along seven hundred miles of the coast.

The harbor of Monrovia is seldom clear of foreign vessels; more than seventy of which, from the United States, England, France, Sweden, Portugal, and Denmark, touch there annually.

Bassa Cove and Cape Palmas have both good harbors, and posssess great advantages for commerce. Already their waters are gladdened by the frequent presence of traders from other countries, and in a few years, when the hand of enterprise shall have developed the rich mines of wealth which nature has so abundantly provided there, these growing towns will become the centres of an extensive and important business.

Sinou, too, possesses an excellent harbor, and is the great natural outlet of a vast tract of rich and productive country. Under the the fostering hand of its enterprising founders, it must soon become an important link in the great maratime chain of Americo-African establishments. The productions of the country, which may be raised in any quantity, for exportation, are *coffee*, *cotton*, *sugar*, *rice*, *indigo*, *palm oil*, together with the *gums*, *dye-woods*, *ivory*, &c., which are collected from the forests.

The state of morals in the colonies is emphatically of a high order. Sabbath-breaking, drunkenness, profanity, and quarrelling are vices almost unknown in Liberia. A temperance society, formed in 1834, numbered in a few weeks after its organization 500 members; at that time more than one-fifth of the whole population.

At Bassa Cove and Cape Palmas, the sale and use of ardent spirits are forbidden by law. In the other colonies the bane of public opinion so effectually prohibits dram-drinking that no respectable person would dare indulge an appetite so disreputable.

There are eighteen churches in Liberia, viz: at Monrovia 4, New-Georgia 2, Caldwell 2, Millsburg 2, Edina 2, Bassa Cove 3, Marshall 1, Cape Palmas 2. Of these, 8 are Baptist, 6 Methodist, 3 Presbyterian, and 1 Episcopalian.

As there are forty clergymen in the colonies, all the churches are not only regularly supplied with preaching, but religious meetings are weekly held in many of the native villages.

Seven hundred of the colonists, or one-fifth of the whole population, are professed christians, in good standing with the several churches with which they are connected.—As might be expected, where so large a proportion of the people are pious, the general tone of society is religious. No where is the sabbath more strictly observed, or the places of worship better attended. Sunday schools and bible classes are established generally in the churches, into which, in many cases, the native children are gathered with those of the colonists.

There are ten week-day schools in all the settlements, supported generally by education and missionary societies in this country. The teachers in most cases are colored persons. A laudable thirst for knowledge pervades the community, and a great desire is expressed for an academic institution, toward the support of which they would contribute liberally; though as yet they are scarcely able to establish one, single handed.

In some places, as at Bassa Cove, literary societies are formed for mutual improvement, much on the plan of village lyceums in this country.

At Bassa Cove and Monrovia, there are public libraries for the use of the people.—The one at the former place numbers 1200 or 1500 volumes.

A monthly newspaper is published at Monrovia. The articles in this paper afford good testimony of the general intelligence of the people, and reflect great credit upon the talented editor—a colored man.

There are at present 25 or 30 white persons connected with the various missionary and education societies, or attached to the colonies as physicians, &c. The government of Liberia is essentially republican. All the officers, except the governor (who is appointed by the Colonization Society) being chosen by the people. Elections are held annually in every village, and are conducted with great propriety and decorum. A vice-governor, legislative councillors, a high sheriff, constables, &c., are some of the officers, elected annually. The militia is well organized and efficient. The officers and men exhibit a degree of enthusiasm in the performance of their duty, seldom witnessed elsewhere; and on field days, their neat and orderly appearance, their thorough discipline, and the promptness and decision of their evolutions, command the admiration of every observer.

There are a number of volunteer corps, regularly uniformed and equipped. These of course are the elite of the Liberia military; and indeed many of them would lose nothing by a comparison with our own city guards. T. B.

From the N. E. Spectator.

Spurious Benevolence.

Reader, did you ever hear of such a thing as spurious benevolence? The subject of recent articles on "public worship and the colored people," has suggested it to me. Did you ever hear of the benevolence of romance? If I were a painter I would present before you this benevolence, standing forth in the shape of that forlorn, fanciful, etherealized being, usually called a novel reader. It should be the shape of a lady, rueful, wan of cheek, the victim of many tears. The distaff, needle, all domestic cares quite forsaken, you should see her heave, and sigh, and weep, before a pale fire, and by the side of a dim lamp, over some frightful picture of fictitious distress. See! how throbs the heart! how swell the veins! how flushes the faded cheek! what a melting eye! Lo! this tender-hearted heroine is ready to *die* in behalf of some imaginary being in peril; her eye is drowned in weeping at the prospect of unreal wo; but alas! where is the tear for the actual starvation, and frightful wretchedness in real life, within the world of fact! Verily, it is quite easy for a visionary heart to exhibit the *semblance* of sympathy and sorrow, in gazing at a scene of fancied affliction, because here there is no sloth to overcome, no avarice to control, no disgust to disturb the unmingled romantic impression of some soft and elegant picture of poetry. It is indeed, very easy to come forward with the cant and hypocrisy of fine sentiment, to have a heart alive to the delicate emotions of benevolence, while the hand resolutely refuses to discharge a single purpose of that heart, and love is forever without works. It is very easy to weep for amusement, while there is nothing to spare for the actual wo and wretchedness of man, but the profitless offering of an indolent, unmeaning, senseless sympathy.

Well does an eloquent author of our day compare such a sympathy and that benevolence to which it claims affinity, to that corruption of christian doctrine, which has been termed antinomianism. "It professes the highest reverence for the Supreme Being, while it refuses obedience to the lessons of his authority. It professes the highest gratitude for the sufferings of Christ, while it refuses that course of life and action which he demands of his followers. It professes to adore the tremendous majesty of Heaven, and to weep in shame and in sorrow over the sinfulness of degraded humanity, while every day it insults Heaven by the enormity of its misdeeds, and evinces its insincerity by wilful perseverance in the practice of iniquity. Such antinomianism is generally condemned. But is antinomianism in religion worse than that antinomianism of romantic sentiment which would fain impose itself upon us as the most commendable sort of philanthropy! It steals upon us under the semblance of virtue. It is supported by the delusive coloring of imagination and poetry. It has all the graces and embellishments of literature to recommend it. It shines forth on the gilded page of popular fiction, and sits embowered amidst all the enchantments of high-wrought romance."

Oh! how have I seen it weep at the simplest symptom of distress, and start from the revery of its sentimental wanderings, at the mere semblance of a groan; and such is the feeling of fiction. It is the glow of that fitful, fictitious flame, which a little of the *reality* of suffering so speedily extinguishes; which trembles at the bed of actual anguish, and shrinks, affrighted, from contact with actual wo. It is the worse than fruitless benevolence of romance.

There is another species of benevolence which I do not know how to characterize better than to call it the benevolence of *pride*. It is a benevolence that will not stoop to the common wants of life. It has no fellowship with the every day necessities of men. It can pour forth its treasures in wonderful profusion to plant a university, to replenish a college or aggrandize a city. It can, Naaman-like, find it very *easy* to do some *great* thing, and thus transmit a perpetual remembrancer of its large benefactions. It can shower its thousands upon a single object of popular interest, and look with a wide-spread eye to the columns which on horizon forth the *last* beneficent act of one of the most benevolent men of the age; but to scatter those thousands amongst a population of starving poor, to send a morsel to the mouth of a hungry man, to clothe the naked, to search out some dark, some dismal receptacle of misery and there leave a *little* of the light of love, to hunt for the most dreary and most putrid lane of poverty, where dwells wretchedness in its lankest and most ragged form, and *there* unseen by by every eye, save that which pierceth through the darkest shades, unwatched by any that may herald forth the deed of mercy, THERE to relieve those limbs that are agonized with pain, to support that system which is faint with hunger, and to warm that body which is shivering in a frail and unsheltered tenement, oh! *that* were a deed *too little!* But say not, it is "*too little!*"

"'Tis a *little thing*
To give a *cup of water;* yet its draught
Of cool refreshment, drained by *fevered* lips,
May give a shock of pleasure to the frame
More exquisite than when nectarine juice
Renews the life of joy in *happiest* hours.
It is a LITTLE thing to speak a phrase
Of *common comfort,* which by daily use
Has almost lost its *sense;* yet on the ear
Of him who thought to die *umourned,* 'twill fall
Like *choicest music;* fill the glazing eye
With gentle tears; relax the knotted hand
To know the bonds of fellowship again;
And shed on the departing soul a sense
More precious than the benison of friends
About the honored death-bed of the rich,
To him, who else were lovely—that *another*
Of the great family is *near,* and FEELS."

E. H. S.

The Slave States Moving.

We have already stated that a convention is to be called in Kentucky for the purpose of revising the Constitution of the State, chiefly with a view to the abolition of slavery. In Maryland the leaven seems to be working well. The Baltimore Religious Magazine, under the old school management of Rev. R. G. Breckenridge, is denounced in the Southern papers, as having taken strong abolition ground. The January number had quite a spicy article. In the February number is an article from which the following is an extract:—*Ed. Mich. Obs.*

Finally.—If slavery is a sin, it is certainly a sin of no common magnitude. The cry that it is wholly a political affair and that the church steps out of her sphere in meddling with the subject is worse than idle. Its political aspect, we grant, is bad enough, and fairly belies our high sounding professions of republicanism; but its evils, in a moral point of view, may truly be termed *legion*. The church has cherished it in her bosom, and sustained it by her example, until it has reared its head so high in the sanctuary, as almost to bid defiance to her authority. This is evidently one of the worst signs of the times. But if we must wait for civil authorities to take the lead in opposing this sin, what is it but an acknowledgement that politics are purer than religion? We are truly in a woful plight, if the church must abandon her contest with sin, and lean for support upon the arm of the world. Perhaps nothing tends so much to perpetuate this monstrous system, as the acknowledged fact, that men, truly pious, support it by their example. This hallows it in the eyes of the world. Would the church only see to the removing of such props, the unsightly fabric must soon totter and fall. Many church officers and members, in former years, were in the habit of dram drinking. It was thought no sin to manufacture the liquid poison, and sell it.

These good men partook of it themselves, and no doubt aided, unintentionally in drowning the souls of many in destruction and perdition. But see what has been done by discussion, and the testing of such practices by the principles of the bible. What evangelical church would now choose a dram drinking minister to instruct them and be an example to the flock? A few years has produced this great change. Is it at all improbable, that a few years more will find slave-holding ministers in the same predicament? Nay if they would now refuse any longer to touch the unclean thing, would not such conduct be approved and admired by every candid mind? If reformation do not commence at the house of God, assuredly judgment will begin there, for the mouth of the Lord hath spoken it.

Sir William Herschel.

This eminent astronomer was born at Hanover in 1730. His father was a musician. At the age of 14 he was placed in the band of the Hanover regiment of guards. About the year 1758 he proceeded with a detachment of his regiment to England, accompanied by his father, who, after a short stay returned to his native country, leaving his son in England. For several years he obtained a subsistence by his musical talents, devoting his leisure hours to the study of the English and Italian languages; he also made some progress in the Greek and Latin. The bent of his inclination during this period, was however, principally directed to mathematics and astronomy, and frequently after a harrassing day of 14 or 16 hours occupied in his professional avocations, he would seek relaxation, if such it might be termed, in extending his knowledge in his favorite pursuits.

Having in the course of extensive reading made some discoveries which awakened his curiosity, he commissioned a friend in London to procure him a telescope of large dimensions, but the price being above his limited means he resolved to construct one himself. After innumerable disappointments, he completed a five feet Newtonian reflector. The success of his first attempt encouraged him to fresh efforts, and in a short time he made telescopes from seven to twenty feet. As a proof of his perseverance, it is said, that in perfecting the object mirror for his seven feet instrument, he finished two hundred before he produced one that satisfactorily answered his purpose.

As his love for the study of astronomy increased, he gradually lessened his professional engagements, and in 1779 he commenced a regular review of the heavens, star by star. In the course of eighteen months' observation he remarked that a star which had been recorded by former astronomers as a fixed star, was gradually changing its position; and after much attention he was enabled to ascertain that it was an undiscovered planet. He communicated the fact to the Royal Society, who elected him a fellow, and decreed him their annual gold medal. This great discovery was made on the 13th of March, 1781, and bestowed on that planet the name of *Georgium Sidus*, in compliment to the king, who in consequence of his merit settled on him a hadsome salary, which enabled him to relinquish his professional occupations and devote himself wholly to the study of astronomy.

He shortly afterwards fixed his permanent residence at Slough, near Windsor, where in the hope of facilitating and extending his researches, he undertook to construct a telescope of forty feet, which was completed in the year 1787. With the aid of this ponderous instrument, assisted by others of a more manageable size, he continued to enrich the stores of astronomical science. In these researches he was materially assisted by his sister, Miss Caroline Herschel, who was equally devoted to the study which has immortalized her brother.

In 1793 he announced the discovery of a volcanic mountain in the moon, and four years afterwards communicated the account of two other volcanoes in that orb, which appeared in a state of eruption. Showing these apparent eruptions at one time to a gentleman, the latter exclaimed, that he not only saw the *fire* but the *smoke*.

It will be impossible in a sketch like the present, and perhaps also superfluous, to detail the many important discoveries which have been made by this great astronomer; they are well known to the scientific world. By his labors he is justly esteemed as the most celebrated man of his age. Various public bodies testified their respect for his talents, and his sovereign conferred upon him the honor of knighthood.

Sir Wiliam died on the 23d of August, 1822, leaving behind him an unblemished reputation in private life. His name will descend to posterity as one of the greatest astronomers of the age in which he lived.

The Silver Hook.

Dr. Franklin observing one day a hearty fellow, whom he knew to be an extraordinary blacksmith, sitting on the wharf, bobbing for little mudcats and eels, he called to him, "Tom, what a pity 'tis you don't fish with a silver hook." The young man replied, "he was not able to fish with a silver hook." Some days after this, the Dr. passing that way, saw him out at the end of the wharf again, with his long pole bending over the flood. "What, Tom," cried the Doctor, "have you not got the silver hook yet?"

"Indeed, sir," cried the blacksmith, "I am hardly able to fish with an iron hook."

"Poh, poh," replied the Doctor, "go home to your anvil and you'll make silver enough in one day to buy more and better fish than you can catch here in a month."

Diligence to one's employment generally produces a silver hook.

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